

in their wicked and wanton aggression on the Mexican people. No casus belli existed which would warrant the invasion of territory, the pillage of property, the destruction of human life, with all the desolating horrors which war brings in its train.— If there had been a conscription, or a forced enlistment in the United States, it might be difficult to blame those who should be compelled to enter the invading army. But we are sickened at the thought of Irish Catholics voluntarily placing themselves in a hostile attitude against a harmless people, and courting the criminal infamy of shedding innocent blood. Many of our countrymen have, we fear, already lost not only their lives, but their immortal souls in this unjust war; and if half what we hear from themselves of the shocking immoralities of the American camp be true, the unfortunate Catholics, who survive will never recover from the dire effects of its irreligious example. We believe that God, in his justice has already severely punished this insolent and vain-glorious band of blood-shedding plunderers, and that the whitened bones of thousands on the plains of Mexico will form not only a living monument of God's vengeance but also an instructive homily to that modern Gascony which has sent them forth to do their bloody work. Yes, as sure as there is a God in heaven, that nation of braggart insolence, hollow pretensions, and mock liberty will pay a heavy penalty for her crimes against Mexico. Shame upon the Catholic who has volunteered his assistance in this disgraceful war! Eternal shame to the Irishmen who would seek to rob a whole nation of their liberties and subject them to that cruel yoke whose galling tyranny they have too often experienced themselves! We have no sympathy nor communion with any Irish Catholic who has embarked in this war. We believe it involves their damnation, and that every life taken by one of those *Volunteers* is, to all intents and purposes, a murder in the sight of Heaven. Of course it might be otherwise if they were forced to serve by the State, or if they were defending their adopted country. But when will Irish Catholics have sense either at home or abroad? When will they cease to fight the battles of their ruthless enemies? Not many years since they madly rushed to fight for infidelity, and the destruction of the Catholic Religion in Spain. They poured forth their blood and their lives in a quarrel with which they had nothing to do. They murdered the descendants of that gallant Milesian race from whom they boast their own origin. They helped a set of unprincipled adventurers to dethrone a rightful monarch, and to despoil one of the fairest nations in Christendom. And what was their just reward? The sad history of the Irish Legion, their unpitied misery, their despised beggary, their shocking mutilation, their horrid and unlamented deaths proclaim the indignation of an offended God.

The Irish fought nobly in the war for American independence, and ever since with their numbers, their industry, their treasure, and their lives, they have contributed to the aggrandizement of the Stripes and Stars. They have felled her forests, drained her marshes, fertilized her plains, erected her towns, built her ships, dug her canals, manned her fleets, and recruited her armies. And what has America done for them in return? How has she treated the helpless exiles of this gallant nation, and the persecuted children of this glorious Faith? It is useless to deny the fact. It is rank folly in Irishmen to conceal the truth from themselves. They have been cruelly treated by America. They have been more despised than any nation in Europe. They have encountered more jealousy and opposition than the

emigrants from France, England, Germany, or Scotland. Not only have they been insulted as a nation, and every attempt made to deprive them of the rights and privileges of all other citizens in the land of their adoption, but their Religion has been persecuted, their liberty of conscience invaded, the holiest mysteries of their faith held up to ridicule and scorn, and their property wantonly destroyed. This is history, and it cannot be unwritten.

The Irish Catholic, therefore owes little to the United States. Instead of being welcomed as a victim of oppression from another land, the Irish exile has not unfrequently met with more ill-treatment in the boasted land of liberty, than from the Saxon despot in the country of his birth. But how can we be surprised that the Irishman is not respected, if he will not respect himself? If foolish, thoughtless Paddy will hire himself out, like a mercenary Swiss, to cut throats for anyone that will pay him; if for the mere love of fighting, he will rush, Shillelah in hand, into the midst of every battle; if he will make himself a laughing stock to the enemies of his name and race and creed, how can we blame them for their sovereign contempt?

The Irish Volunteers then, who attended Church at St. Mary's Boston have we repeat it very little of our sympathy whether as Catholics or Irishmen. We do not, however deny, that their appearance in a Catholic Church, "was a novel and affecting scene." Would to God, it were more novel, and less affecting! We hope the congregation prayed fervently for their conversion: Oh! how the Anti-Catholic and Anti-Irish authorities of New England who are still accomplices after the fact, in the robbery and pillage of the Convent, must have laughed in their sleeves at the gullibility of those silly Irish Volunteers!

It is hoped, that if they should "have an opportunity of meeting the enemy; they will give a good account of themselves." We would like to know what account they would be able to give of themselves, if they should be summoned to meet their God, during the prosecution of this unjust war.

"Quo, quo scelesti ruitis! aut cur dextris
Aptantur onses conditi?
Parumne campis atque Neptuno super
Fusum est Latini sanguinis?"

Neque hic lupis mos, nec fuit leonibus,
Nunquam nisi in dispar feris.
Furorne coecus, an rapit vis acrior?
An Culpa? responsum date.

CATHOLIC BAPTISMS IN HALIFAX.

The following table will give an idea of the increase of the Baptisms in Halifax for 5 years after 1829,

1850	—	—	322 Baptisms.
1831	—	—	331 do
1832	—	—	457 do
1833	—	—	448 do
1834	—	—	407 do

The Baptisms of last year, 1846, were 505.

SIMULTANEOUS ABUSE OF CATHOLICS.

It would seem that all the low curs of bigotry were now barking in concert against their unoffending Catholic neighbours, because the latter have